

A
SERMON

Preached at the
FUNERAL
OF THE
Reverend Doctor
AMBROSE ATFIELD.

Late Minister of *St. Leonard Shoreditch.*

PREACHED

In the said Parish Church, *March 19. 1683.*

By *RICHARD PEARSON,*
Rector of *St. Michael's Crooked-Lane, London.*

L O N D O N,

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ADVERTISEMENT.

THe Reader is desired to take Notice, that the Publication hereof was chiefly occasioned, and, in some sort, made necessary, through the Lawless Insolence of One, who, by the help of a Short-hand man (though confessing himself not able to write the same) some Weeks ago made bold to print the pretended Substance of this Sermon. By which unfair Practises of the same Person, in the like kind, as the Doctor had suffered not a little, while living; so this Zealous Penny-catcher knew no other way of making him amends now, but thus to wrong his Memory also, and the Credit of the Person who endeavoured to do right to it, by setting forth that ridiculous and most nonsensical Pamphlet, calling it self, and bawled about for Dr. Atfield's Funeral Sermon.

1 THESS. 4. 13.

But I would not have you be ignorant, Brethren, concerning them that are asleep, that you sorrow not even as others, that have no Hope.

I Shall at present, without enquiring into the more particular dependence or occasion of these Words, consider them only as a general Caution or Direction for Christians, how to moderate their Passions, upon the death of Friends and Relations; what to avoid, and how to behave themselves upon these occasions.

And in the handling of the Words, I shall observe and endeavour to shew (so far as the Time will permit) these following Things.

First, That all sorrow, upon the death of
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Friends , is not unallowable in , or forbidden Christians.

Secondly , That there is yet a great deal of difference in such cases, betwixt the sorrow of a true Christian , and that of others ; and in what this difference chiefly consists.

Thirdly , That the Belief of a future State, or hopes of a joyful Resurrection , which the one is endued with , and the other void of , is the main cause of this Difference.

Lastly , That in order to the exercise of such a lively Hope, as may enable men to moderate their Grief, it is very necessary that Ministers of the Gospel should , according to the Apostles Example here, endeavour to correct in men all mistakes, concerning the State of the *Dead*, and take care that they be well acquainted with, and often reminded of the *right grounds* of such Hope. *But I would not have you be ignorant , Brethren, concerning them that are asleep, that you sorrow not even as others, that have no Hope.*

First , I am to shew , (as supposed in my Text) That all sorrow , upon the death of Friends , is not forbidden Christians. If we look

look into the Practice and Examples of the best Saints of God under the Old Testament, we shall find them far enough from being strangers to this affection of Grief, upon such Occasions. But on the contrary, we read both of *Abraham's* weeping and mourning for *Sarah*, *Gen.* 23. 2. and of *Joseph's* doing the like for *Jacob*, *Gen.* 50. and of *King David's* Lamentation over *Saul* and *Jonathan*, *2 Sam.* 1. 17. and of the Prophet *Jeremiah's* for *King Josiah*, *2 Chr.* 35. 25. Nay, it was customary, among the Jews, to allow no less than seven days of mourning to private Persons for their Relations; and for Princes and great Prophets, the whole People used to mourn thirty days; as appears upon the departure of *Moses*, and *Aaron*, and others. Nor do we any where in the Word of God, find the least prohibition or reprehension of this Practice; but on the contrary, though we do indeed meet with several places, wherein the Jews are forbidden to follow the Example of the Heathen, and carefully to avoid their Extravagancies and Superstitions, both as to the measure and manner of their mourning and expressions of Grief; yet so far is the Scripture from countenancing or encouraging any such thing, as a Stoical Apathy or Stupidity, in these cases; that the Pro-

phet seems to complain of the same, as no small fault, and to reprove people for not being sufficiently affected, upon such occasions, *Is. 57. 1. The Righteous perisheth, and no man layeth it to heart.* But still, lest any one should object, that though under the Jewish Economy men were indulged in some infirmities, and several things then permitted, which under the Gospel (that must be acknowledged to introduce and oblige to a greater Perfection) are not now allowable, and that all grief for the dead is to be looked upon and excluded under this Notion: Lest any such thing; I say, should be suspected; I answer, that besides there being no place in the New Testament, that can give any tolerable countenance to such an Opinion, in this particular, there is enough, methinks, to make us conclude quite otherwise, from the consideration of what is expressly recorded in Holy Writ, concerning our Saviour himself, whose Example in this (as in all other like cases) may abundantly determine and satisfy us, concerning the innocence and lawfulness of things for us. But now we read of our Saviour himself, in the case of his Friend *Lazarus*, that though he resolved to raise him from the Dead, and at other times when he meant to do the like, he thought fit

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to suppress the Extravagancies of the Mourners tears. (as *Luke* 8. 52. and *Luke* 7. 13.) yet now he does so much assert and countenance the lawfulness and justice of their sorrow, as to be himself a Companion to them in the same, and it is accordingly expressly recorded of him, *John* 11. 35. *That Jesus wept.* Nor is it sufficient to conceit (as some have done) that our Saviour's weeping here, was not at all, in respect of *Lazarus*, or that he might first shew himself true man by his compassion, and partaking of our innocent infirmities, as he was presently to demonstrate himself the Son of God, by his raising him from the Dead; nor that he might satisfie us of the lawfulness of moderate Grief, upon such occasions; but that, on the contrary, his tears proceeded, meerly from the consideration of the Infidelity of the standers by, and out of a fore-sight of the little success this great Miracle would have upon them; or else that they were tears not of Grief, but Joy for the Glory that would redound to his Father, upon this occasion: For suppose this assertion to be true (which is indeed highly improbable) yet had all grief for the death of Friends been unlawful for Christians, we may conclude that our Saviour would have taken care so to avoid all appearance

appearance of evil in himself, as to have expressly told them that he did not weep upon the account of *Lazarus*; especially since we cannot but grant him to know, how they both would and did interpret his tears, that stood by him; for (as it immediately follows in the 36 verse) *Then said the Jews, behold how he loved him.*

But still, if this Argument should not yet be thought convincing; what shall we think of another place, where all sorrow for the Dead, is so far from being reprehended, that they are expressly commended, by the Spirit of God, under the character of Devout men, *Acts 8.2. Who carried Stephen to his Burial, and made great Lamentation over him?*

To this we may further add, that what is purely natural, cannot, without some reflection upon the God of Nature, be thought unlawful: But to express some sorrow at the death of Friends, seems to be so natural, that generally all People of the World, have ever agreed, both in the practice and decency of the thing, though most indeed have erred in the excess of this Passion, and unreasonable manners of expressing it. And as for that Nation, which was of old, the only one remarkable for expressing no kind of sorrow, upon this account, they were

were also no less remarkable for their giving no good reason , of their so different Practice. The Stoick Philosophers also loved to vapour and amuze others with their impracticable Doctrines, whilst all the Perfection they could arrive at themselves in that kind , was only to play the Hypocrites, by a little concealing, rather than truly conquering their Passions, and by seeming to triumph over Nature. Whereas that of *Antoninus Pius* the Emperor , was a sober saying, and such as shewed him to have well considered human Nature , who when young *Antoninus*, afterwards his Successor, was dissuaded , by the Courtiers , from lamenting the death of the Person that had brought him up, *Suffer him (says the Emperour) to be a man ; for neither Philosophy, nor a Crown ought to root out our Affections.* In short, the Christian Religion it self does not destroy , but only polish Nature; does not require that we should wholly extinguish, but only rightly govern our Passions and Affections, and keep them within the compass of Sobriety and Moderation, so that indeed it seems impossible that a man should continue wholly unaffected with the death of a near Relation, unless he have first in him, more than a tincture of that Vice, which *St. Paul* calls by the name

name of a being void of natural Affection, Rom. 1. 31.

And as moderate Grief, upon such occasions, seems to be natural, so is the same also not a little useful towards the Purposes of Religion; as disposing Men towards a more serious and thorow Consideration of the Vanity of the World, the Frailty of Humane Nature and their own Mortality. A moderately Warm Grief for a newly deceased Friend, helps Men to a more full Conviction of the Necessity and Wisdom, of neglecting to do no kind Offices to our Relations, whilst they continue with us, but of endeavouring all we can, both by our own good Examples and Instructions, to farther them in the ways of Piety; since when they are gone, of all the good turns we have done them, this is the only Substantial Benefit that will still remain with them, and we see that we are afterwards no more able to profit them by all we can further do, than if they had never been. Such Sorrow puts Men upon a more lively sense of the great folly of doating upon any worldly thing, which we are sure so shortly to leave for ever; how mad it is to lay up treasure for our selves here, without endeavouring to be rich towards God. In short, 'tis very Conducive towards Mens entertaining such sober, true thoughts of things,

as may make them set loose to the World, and become more ready to part with their Superfluities, towards the relief of those that need; insomuch that while they continue thus affected, they seem to be quite other kind of Men than they were before.

Thus even the covetous Egyptians while their grief was kept fresh, by the dead Carcases of their Sons and Daughters and other Relations, that lay before them, they so little valued their choicest Treasure, that they readily parted with it, and lent all their richest Jewels to the *Israelites*. And indeed what kind of Men might we be, would we but endeavour to cherish always the like thoughts, which our Grief, upon such Occasions, does, for a time, almost whether we will or no, put us upon? So great is the benefit of such kindly Sorrow, that the wise *Solomon* makes no Scruple to affirm, *Eccles.* 7. 3, 4. *That the heart of the wise is in the House of Mourning, and that by the sadness of the Countenance, the heart is made better.*

To conclude, so far is some sober previous Grief, upon such just Occasions, from being offensive to God, or Inconsistent with that Conformity of our Wills to his, which is attainable and required of us in this imperfect State, that indeed self-

Resignation, does rather, from hence, take its rise and opportunity. For all Resignation seems to suppose some former Reluctancy, or a foregoing Velleity, at least, of having the thing otherwise; for I cannot be said properly to resign my self, when I am only contented with that thing which I never had naturally any aversion to, nor could have wished that it might have fallen out otherwise; there is no Resignation in offering up unto God of such Things only as cost us nothing. For it is no great matter to be ready to kiss that Rod, of which we never yet felt the smart, or to be contented with that Loss or Affliction, of which we were never sensible, or at all Affected with; this is rather Stupidity than Resignation. Whereas this seems to be the Progress of genuine Resignation. I perceive that, by giving me this occasion, upon which it is natural for Flesh and Blood to be affected, God sees it best that I should be now sorrowful; I will therefore meekly own his Hand and Answer his call, and think it best for me also to be so affected: but I will take care to grieve so as becomes a Man and a Christian not beyond the due measure, nor with the least repining; but fully approving in my Judgment, that choice which God has made for me, howso-

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ever unpleasing it may be to my Sensitive Appetite and inferiour Faculties. Thus you see, a Man may be truly contented and thankful, and yet sufficiently sensible of an Affliction; nor does Resignation exclude all, but rather suppose some Grief. And as in other Afflictions, so for the loss of Friends, a man may grieve lawfully. And therefore the Apostle here, does not say, That ye grieve not at all, but only, that ye grieve not immoderately, not as Heathen men used to do, *not as others, who have no Hope.* Which brings me now to the

Second thing I was to shew, *viz.* That there is a great deal of difference in such Cases between the Sorrow of a true Christian, and that of others, and in what this Difference chiefly consists. And now in order to this it will be first necessary for me to give you some brief account, how these others, that is, the Heathen, used to behave themselves in such Cases. Whose Grief we shall find to exceed all bounds, to have been both highly extravagant & excessive, as to the measure of it, and for the manner of expressing it, both unnatural, foolish, cruel, and full of the highest Impiety and Irreligion. They were generally so far from endeavouring to moderate their Grief, by Reason, that they

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used all the Arts imaginable to highten and promote it, even to Ostentation, and a Priding themselves in the greatest Excesses of the same. They used not only to rent their Garments, but also to pluck off their Hair and make themselves Bald; to tear their Cheeks, and Breasts, to beat their Heads and cut their Flesh, in Token of the most desperate Lamentation. As is partly intimated, *Deut.* 14. 1. Where the People of *Israel* are forbidden, to cut themselves or to make Baldness between their Eyes, for the Dead, as the Heathen used to do. To which Customs also, both that of *Ezek.* 7. 17. and *Jer.* 16. 6. and *Deut.* 21. 3. and several other places, have an Evident Relation. Nor were they contented only to be thus excessively Mad themselves, but that the Folly might be effectually carried on with greater Pomp and Solemnity, the Relations of the Dead used to hire others, who were always ready at hand, upon such Occasions, and made it a common Trade, to run howling up and down, and to mangle themselves in the most desperate manner.

And as they dealt thus unnaturally with themselves, so their most unreasonable Grief, put them upon the most monstrous Cruelties towards

wards others. For both the *Greecians* and from them, the *Romans*, used to cut the Throats of living Men, at the Sepulchres of their Dead Friends; several Captives being frequently kept, or bought for that purpose, to be so murdered at the Funerals not only of Magistrates, but many times of private Persons. But when this Custom began to seem to favour of too much Cruelty, they afterwards thought fit a little to change the same, for what they accounted less Barbarous; not performing this Butchery by their own Hands, but forcing their Captives, called by them Gladiators; to fight with, and kill one another, whilst themselves look't on; giving those only their Lives as a Reward, who hap'ned to be most expert or successful in the Art of Murdering.

Nor still did the mad Grief of these Heathen Mourners suffer them to stop here, but so sullen did it make them, and full of the highest Indignation and Impatience, that, as if they were fallen out with Heaven it self, and were resolved to revenge the loss of their Dead Friends, upon their Idols and supposed Gods, 'twas usual with them, when they Mourned for some great Persons, both to batter and throw Stones at their Temples, to offer no Sacrifice, but to
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overturn the Altars of the Gods, and to cast their Household-Gods out of Doors; all which Extravagancies were generally practised (as *Suetonius* relates) upon the Death of *Germanicus*. Such impious Frenzies did they fall into, whilst they freely indulged themselves to the utmost, in this most unreasonable Passion.

Nay (to speak the truth) even their more common Grief upon such Occasions, was usually express'd by and accompanied with such Ridiculous Follies, that some few of the wiser sort among themselves seem to have been ashamed of the same; as *Tully* in particular, in his *Tusculan Questions*, and *Lucian* in his Book *de Luctu*; who both more particularly acquaints us with their Custom, and wittily represents the Ridiculousness of it. Of which Passage, because some even among us who should shew themselves Men and Christians, are apt enough to fall into the like Extravagancies, I shall therefore think it worth the while here, briefly to acquaint you with the Substance. It is a Custom (saith he) for the Father and Mother, coming forth from the rest of the Kindred, to spread themselves over the dead Body, and to accost it in a drawling and most Lamentable Voice, after this manner; τέκνον ἡδίον, αἶχμη μοι, &c. *Alas my dear Son, thou*

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art dead, snatcht away before thy time, leaving me alone ; thou shalt no more Eat, nor Drink, nor wear Cloaths ; thou shalt never Marry, go to War, or exercise any Trade, no more Walk, or be merry with thy Equals ; no coming to be an Old Man. To which Lucian himself replys : Since you seem to be so Ignorant, I will teach you how to lament more truly ; for why had you not as good say thus ? Alas ! dear Child, thou shalt no more Hunger, Thirst, or be acold ; poor Wretch ! thou shalt never be affraid of War, or of the Tyrant ; never more be weary, or feel the smart of Diseases, never come to experience the Infirmities of Old Age ; &c. Would not such a Lamentation now as this, be most Ridiculous ? and yet all this is indeed implied in the former.

But thus much now may be sufficient, as a taste, to acquaint you, how these others used to sorrow, and what great Extravagancies the Heathen were guilty of therein. To all which, they who profess themselves Christiansought to be so far strangers, that (in the judgment of both Tertullian and St. Cyprian) they who can afford to indulge themselves in the like Excesses, are guilty of offering the highest scandal to others, do affront their own Principles, and disgrace their Profession, and may be justly suspected not indeed to believe what they pretend, but, secretly,

cretly and in effect, to have as bad as renounced the Christian Faith. For the sincere Believer's Grief, in such cases, is sober, moderate, natural, and silent, endeavouring to keep it self secret, and far from all manner of Ostentation; far from putting Men upon the Exercise of any such unnatural Cruelties, either upon themselves or others, but rather inclining them to be more open, tender-hearted and extensive in Alms-deeds, and Acts of Beneficence, towards all those who need their Charity. Much less will a true Disciple of Christ ever suffer his Sorrow so far to extinguish the Force of his Reason and Religion, as that he should sullenly murmur or repine at God's dealings with him, or foolishly charge Providence: But on the contrary, though he be duly sensible of the Affliction, and can thereupon experience in himself something of the common Weaknesses of Humane Nature; yet he never allows his Passion to rise to such a hight, but that in *his* Mind and Judgment *he can* both approve of and rest heartily satisfied with what Providence sees best should befall him; and in the midst of all his Sorrow, can, ever and anon, with a comfortable mixture of the Tears of Joy, say; *Good, and Wise, and Gracious, is this Dispensation of the Lord; Thy Will, O Father*

Father, not mine be done ; or with holy Job, in the same case, The Lord gave and the Lord hath taken away, Blessed be the Name of the Lord. Thus you see how wide a difference there is betwixt these two ; even as much as betwixt the Grief of those who have yet a Substantial Support & Comfort at Hand , and that of those who utterly despair, and have therefore lost all Patience.

Which brings me now to the third and last Proposition that the Time will give me leave to prosecute , and that too briefly , viz. That the Belief of a future State, or the Hope of a joyful Resurrection which the one is endued with, and the other void of, is indeed the main cause of this great Difference. 'Tis no great wonder that the poor Heathen should be so carried on by the Tide of their Extravagant Passions, so billeged with the Floods of Tears, and even sunk by the *most desperate* Grief ; since they wanted both the Compass of God's Word to steer themselves by, and the Advantage of that sure Anchor of Hope, with both which we Christians are so abundantly furnished. For bare natural Reason, especially whilest it was so clog'd and prejudiced, by

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the force of prævailing Custom, was too weak sufficiently to correct the Extravagancies of their Passions, and keep them within their due Bounds. For with what Anguish and extreme Dispair must they needs be possess't, while they beheld those dear Relations snatch't from them, who, whilst living, were the very joy and comfort of their hearts, and had no sufficient Grounds to hinder them from more than suspecting, that they should never have an opportunity of enjoying them any more forever, but that they were lost and utterly extinguished to all Eternity? what unsupportable Grief must needs be consequent under the disadvantage of such black and melancholick Apprehensions?

But we Christians are thorowly assured, that there is most certainly a State beyond the Grave; and that, as to the Righteous, *there is Hope in his Death*, Prov. 14. 32. We are naturally apt to lament the Death of the best Men most; but now to prevent all Excesses in this case especially, the Gospel has furnished us with the most effectual Remedy; unless we can find in our hearts either to lament or envy their being removed to a State of so infinitely greater Happiness and Perfection. We are assured that they are not perish't, but only gone before; that

that their Spirits are presently received into the hands of God their most faithful Creatour ; and that those Carcasses also which we now see laid in the Grave, and sown in Corruption, shall in due time be raised Spiritual Bodies and in Incorruption, every way fitted for such a Re-union with the Soul , as may render the happiness of the whole man most perfect and complete.

In the mean time therefore though Nature and Decency do seem to allow some moderate tears , upon these occasions , yet how can we find in our hearts, even now, to be excessive ? since we who survive may consider , that after a few more days dream't over, separate Friends shall meet again, to part no more forever ; and that too, (if we do but now take care duly to prepare our selves for the same) in such a blessed State , as that we shall hereafter wonder at our former frailty and weakness, that we should ever be so loath to part from each other here , in order to it ; and so apt to deplore the loss, the Priviledge of those who went but a little before us.

That there is indeed a future State , and that the Dead shall be raised to live forever, we believe, we know, as sure as that Christ himself is already risen ; for *because he lives , we shall live*

live also; and that he indeed so lives, we have as much reason to be assured of, as 'tis possible for us to have in the very nature of the thing, and at this Distance. Let us not therefore shame and contradict the Faith we profess, by any unagreeable Practices: But whilst others, who know no better, indulge themselves in immoderate Grief, and Prophane and Effeminate Lamentations, seasonably dry up our Tears; and, behaving our selves as it becomes those who profess themselves Children of the Resurrection, break out rather into those Triumphant Words of St. Paul, (which our Church also fitly Reminds us of upon such Occasions) 1 Cor. 15. 55. *O Death, where is thy Sting, O Grave, where is thy Victory? Thanks be to God, who giveth us the Victory, through our Lord Jesus Christ, or in that of 1 Pet. 1. 3. Blessed be God, even the Father of our Lord Jesus Christ, which according to his abundant Mercy, hath begotten us again unto a lively Hope, by the Resurrection of Jesus Christ from the Dead.* To conclude, Brethren, we shall shew our selves to be far worse than ignorant, as concerning them that are asleep, if, upon these Occasions, we do not take care so to moderate our Grief, as becomes Christians, but give our selves leave to sorrow, even as others, that have no Hope.

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And now, having done with my Text, I shall only say something, with a more Particular Regard to that sad and Afflicting Providence, which has, at present, brought us here together, to perform that last Office for our dear and Reverend Friend.

By whose Decease, indeed, I must needs say, we are presented with no ordinary Occasion for the exercise of a truly Christian Sorrow; and that too perhaps, even to the highest Degrees of Grief, which may be well consistent with such exceeding good Hope, as (God be praised) we have every way so just reason to entertain.

He was a *Person* generally well known, and had the *Happiness* as well as *Merit* to be as generally well beloved and respected; and the loss of him now will, I'm confident, be no less universally Lamented.

For indeed, how can it be expected, that he, who was so dear and singularly useful, in all his several Relations and Capacities, both Private and Publick; that he, who was so excellent and agreeable a Husband, so sweet and tender a Father, so Affectionate and Beneficial a Kinsman, so sincere and faithful a Friend, so constant a Reliever of and so many ways a

Benefactor

Benefactor to the Poor ; and in a Word, so innocently Pleasant, so admirably Courteous and Obliging in his Conversation, and (to his Power) so really Beneficial unto all ; how can such a Person, who was all this, and much more, be now snatch'd away from us, and not leave many a heavy Heart and weeping Eye behind him ?

And what Reason have you of this Parish to deplore the loss of so Diligent , Pious, and Faithful a Minister ? And may I not also say, the whole City in General, in that they are deprived of the Benefit of so constant and frequent, so ready and very useful a Preacher ?

Could he at all , need it, or had I any Talent at giving Characters, I might certainly have a safe and fruitful Opportunity to exercise the same, at present : But yet, as it would be more easie, so 'tis withal less necessary, to be large in the Commendations of such a Person, whom every Body else also has been so ready to value and commend, that, perhaps, scarce any other Honest Regular Clergy-man of his Time in *England*, ever came nearer, than himself has done, towards the making a happy Exception to that General Woe denounced against those, *of whom all Men shall speak well.* For now
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and then a most rare Example is to be found, of a Person that shall Faithfully and Impartially continue to discharge his Duty towards all, and yet not happen to make any, thereby, his declared Enemies : But have the peculiar Happiness so to charm or silence even the worst disposed Persons, as that Malice it self shall not once dare to open it's Mouth against him; but, out of meer shame, or despair of gaining Credit, forbear saying that, which it cannot be so blind as not to be sensible, would serve to no other purpose, but only to procure to it self the General Hatred and Disgrace of others.

And so, as to our deceased Brother, thus much I dare affirm, that very few, if any, either have, or will say any other than well of him.

The only Instance of any thing like an ill Reflection that I could ever hear so much as Attempted to be cast upon him (and which, to do right to his Memory, I think it not inconvenient, at this time, to take notice of) was such a thing, as, when thorowly understood, will, I make no question, tend rather every way to his deserved Commendation.

Now some have been ready to Object it, as an Argument of something of a greedy Temper,

per, that he should hold several Lectures, in the City, and more especially his Sunday-night Lecture.

But God forbid that his Triple-pains and Diligence in Preaching should, in it self, be look't upon, by any, as a fault in him. And that he was far from doing this, out of any such Sordid Motive, there needs no other Argument or Demonstration, than this, That he did not put up any thing of the Money, but constantly gave away the whole Forty Pound *per Annum* towards the uses of a *generous Charity*. And he afterwards as readily desisted from that Employment, as soon as he understood, that Authority thought it not so convenient, in some respects, that it should be, at that Time and Place, any longer continued.

But I need not have said any thing of this, had it not been for the sake of some, who may happen to have been less acquainted with him.

As for those of this Parish, they know full well, and, I hope, will always gratefully remember, how ready he was both to give, and forgive, so much commonly every Year, as amounted to no inconsiderable Sum. To say nothing of how Chearfully he, at all times, bestowed his Charitable Pains among the Poorer
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sort, not only freely forgiving them his Dues, but frequently also, as he saw Occasion, adding more out of his own Pocket, instead of receiving from them. I spare to add much more of what was highly Commendable in him, and might evidence him to have been a Person truly faithful in his several Relations, and Eminently Serviceable in his Generation; since the Consideration of these things does, in it self, naturally tend only to Aggravate our Sorrow for the loss of him. Which yet that it may not, in any one, exceed the due Bounds of a Christian Moderation in these Cases, we are therefore also to consider, that the same things which make us so sensible of our own loss, are turned to his unspeakable Gain and endless Happiness; who having behaved himself like a good and faithful Servant, is now entered into the Joy of his Lord; and having been so Instrumental, by his godly Example as well as Doctrine, to turn (as we have good reason to hope) many, unto Righteousness, is now called from us, to take a Place among those other Stars of Glory.

Thus, unless we be willing too much to indulge our selves in a fond kind of self-love, rather than to shew a discreet Love towards him, such good Hope as this, must needs be of it self

sufficient, to mix such Substantial Comfort with our Sorrow, as will be sure to keep it within the just Limits of a truly Christian Decorum.

In order to which end of moderating our Grief, though it may seem Impertinent, after this main Foundation of Comfort, to add any thing else, to the same purpose; yet one Consideration more, I cannot well tell how to forbear; since it so naturally offers it self from the peculiar Temper, and most Remarkable Example of the Person himself deceased; in which, indeed, he has left us all, who were well acquainted with him (if we do but take care, not to deprive our selves of it, by want of endeavour to imitate) a very rare and most valuable Legacy.

For he was a Man whose Mind was always so Calm and even, of a Temper so Serene and well Composed, his Heart so Christianly Resigned to Providence, and so admirably fortified against all the usual Cross Occurrences of Humane Life, that, as I much question whether any one can say, that ever he observed him Transported with the Passion of Anger, so I scarcely believe that ever he was seen oppressed with any thing of excessive Grief, upon any Occasion.

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He had learnt to bear the Death of other Friends, with such wonderful Patience, and would so Familiarly and Reconciledly talk of his own, that I am bound to be a grateful Acknowledger, of how excellent Influence his very Conversation was, towards the Satisfaction and Composing the Minds of others, in the like Cases.

Nor was his Temper or Behaviour, in the least, altered, when he came to be Actually Exercised, by his last and most painful Sickness: But tho he had before enjoy'd constant good Health for a great while together, which usually makes Men less able to bear the Tryal of such Pains; yet I cannot remember that ever I beheld any Instance of a more Exemplary Patience. Perfectly resigned he was, either for Life or Death, as God should see fit to dispose of him; and when at last he perceived his Time drawing near, took his last Farewell of his Relations, with most Pious Exhortations to them, and useful Counsels; and then, meekly resigned up his Spirit, into the Hands of him that gave it.

Thus Calmly he lived, and thus he dy'd,

an Eminent Pattern of a meek and quiet Mind, of admirable Tranquillity and Resignation. So that I am half persuaded, that even his Cheerful Air, and composed Countenance, strongly impressed on our Memories, and the due consideration how he used constantly to demean himself in the like Cases, may prove no unsuccessful Antydote against, or be enough to shame one out of any Extravagant Passion, of what sort soever.

And methinks, at least, (if Grief will admit of Teaching) the most Calm and Manly sort of Sorrow, should best besit the Funerals of Dr. *Atfield*. Nor will it become us now, (if we rightly value his Memory or Example) to sorrow as others, who have no Hope ; nor yet to sorrow for him, as for others, even where there is the same good Hope.

And now, to conclude all ; There is but one thing more remaining ; which (besides the Christian Office we are going to perform) we are still capable of doing for him ; for our selves I should say ; and yet, why may I not say, for both ?

Since it is reasonably supposeable, that his Joy, even in the other State ; may be more encreased

encreased to all Eternity, by our seasonable Practice, of what I am going to direct you to. Which is no other, in short, than this, that we would all take special care, to let his Godly Example, and wholesom Doctrines, all his pious Counsels and good Advice, whether Private, or Publick, have* Respectively their due Influence, and Effect upon our Minds, and Lives.

This, this is the way, the only way to make him still live among us, tho he be gone from us; by this means, tho he be Dead, he will yet speak not only to, but in us. And so when we our selves come also (as he has already done) to put off these Earthly Tabernacles we may Joyfully meet him again, to part no more for ever; and not only him, but also all other of our Friends, departed hence in the true Faith, and fear of God; when we shall be truly come unto Mount Sion, to the City of the Living God, the Heavenly Jerusalem, and to an Innumerable Company of Angels, to the general Assembly, and Church of the first-born; and to God the Judge of all, and to the Spirits of just Men made perfect, and to Jesus the Mediator of the new Covenant; and there be for ever present with the Lord, in that blissful State; where God shall
wipe

Wipe away all Tears from our Eyes , and there shall
 be no more Death, neither Sorrow nor crying ;
 neither shall there be any more Pain ; but all these
 former things being passed away, there shall suc-
 ceed a new Scene, of Joys unspeakable, and
 Life and Happiness Everlasting. To which, &c.

F I N I S.

